

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

**NO. 26.**

**LAKE SUPERIOR.**—It is said that very great alarm felt by some on account of the continual rise in the waters of this Lake. Whole farms have been submerged, and wharves have been rendered useless. If the preceding paragraph from the Fall River Patriot true, we must suppose that the Atlantic Ocean is emptying itself into Lake Superior.



## REVIVALS.

## REVIVAL AT TUCKER'S SWAMP AND BLACK CREEK.

LITTLETON, Sussex, Aug. 30, 1838.

Dear Brother Sands,

The prosperity of the Redeemer's kingdom, is a subject that engages the attention of angels, and must lie near the heart of all who love the Lord Jesus Christ. Every man and woman, (whether they feel it or not,) are interested therein; their best interests stand connected therewith; but more especially those who pray "thy kingdom come," &c.

My heart is often cheered by the various communications, from different sections of our beloved country, which I am permitted to read in your valuable paper; and I have no doubt but that others realize the same enjoyment. It is through this medium we learn the state of Zion, and what our heavenly Father is doing for the lost sons and daughters of Adam. Feeling desirous to contribute to this state of things, so far as my ability extends, I have thought proper to send you the following intelligence, hoping that it may both cheer and comfort the friends of the Redeemer. The church at Tucker's Swamp held a meeting of days, which commenced on Friday before the 2d Lord's day in the present month. Brother Owens, from the Seminary, was with me all the time—Elder S. Sherwood four days. It was a time of rejoicing among Christians, and 8 or 10 professed faith in Christ. This church has enjoyed a revival spirit for the last five years. The brethren hold prayer-meetings every Lord's day—read the scriptures—sing, pray, &c.; and by this means, they keep up an interest. They only have preaching once a month. Let other churches follow the example, and they will, no doubt, realize like results. I have just returned home from Black Creek, Southampton county, where there is now going on a glorious work of God. This church has passed through sore afflictions for the last 4 or 5 years; notwithstanding this, she has occasionally enjoyed the presence of her divine Master. This state of things in this church, has been brightening up for the last two months. Several conversions have taken place at the poor house, (among the poor,) which is situated about half a mile from the M. H. I have preached there several times this year, and have made special visits; gone round and conversed with them, and endeavored to point them to the blessed Saviour. The greater part of them who are grown, have either embraced the Saviour, or are concerned about their future state. In reference to this people it may be said, "the poor have the gospel preached unto them." They seem to enjoy it. The aged and the young have been made to rejoice; and what is still better, they seem to be content with their situation. This church appointed a protracted meeting some month or two back, which commenced on last Friday, on which day they met, but had no preacher. I arrived there on Saturday. The brethren seemed to be bowed, in consequence of having no other minister; having failed in all their attempts to procure aid. In view of this state of things, I endeavored to impress upon the mind of the church, the importance of engagedness on their part, assuring them that the Lord was able to bring strength out of weakness. I endeavored to preach twice a day until yesterday; by which time, I had become so much exhausted, and the excitement so great, I did not attempt it. Eight had professed conversion when I left, yesterday evening, and some fifteen or twenty were crying out for mercy. I insisted that the brethren would keep up the meeting one day without me, which they promised to do. I shall return to-morrow; and may the Lord carry it on, and glorify his name in the conversion of many precious souls. Churches should not depend too much on the ministry. The minister may preach, but unless the church unite in carrying out the principle, there will be but little good effected. "When Zion travaileth, she brings forth."

Yours, in a dear Redeemer,

JAS. L. GWALTNEY.

LOUISA Co., Aug. 21st, 1838.

Brother Sands.—It is with sensations of gratitude to God, that I have the privilege of again sending you an account of a meeting just held at Southarna meeting house, Louisa Co. It commenced on Tuesday, and closed on Sabbath following; we met with some excellent brethren there, but there was not that general devotion of feeling throughout all the church, that could be desired; yet the Lord, in his compassion, heard the prayers of his servants, and made evident his willingness to forgive sins. Eleven individuals declared that they were enabled to love God, and to trust in a risen Saviour for redemption. The preaching brethren that were present, were brethren Eife, the pastor of the church, Jones, Hiter, Swift, and Fox.

A meeting also has been in progress at Deep Run meeting house, 10 miles above Richmond. This meeting closed on Tuesday last, and we had the pleasure of seeing brother Jones bury 8 persons after the example of our Saviour; others it is expected, will come forward soon—it is thought that from 15 to 20 obtained a hope in Christ during the meeting. The church had but little ministerial assistance for several days.—It really appears that the people are generally willing to listen to the gospel sound, for many come out to meeting in every place where we have attended; and this is the case in the various sections from which we have heard. It is very important that the brethren hold prayer-meetings previous to their anticipated protracted meetings. This is occasionally done; but we frequently hear complaints that the brethren do not all attend punctually to these appointments. May the Lord continue to pour out his Spirit on the churches throughout every part of our country.

SILAS WEBB.

From the Religious Herald.

Wood's Roads, Gloucester Co. Va., August 27th, 1838.

Dear Brother Sands,

In much haste, I seat myself this morning to inform you of a most gracious revival of religion, within the bounds of Porcorone church recently. It seems, my brother, although this church has passed through a wintry and dreary season, the Lord has not forsaken it. We have not been left

without the support and protection of a most merciful God, who yet manifests his loving kindness and tender mercy, in pardoning sin and transgression. Some of the circumstances connected with this revival, should be particularly noticed. Previous to the protracted meeting, of which you had notice, this church appointed the Friday before the third Sunday last past, to be observed as a day of humiliation, fasting and prayer. The brethren seemed generally to manifest a spirit of humility and dependence on the Lord, and a disposition to labor for the souls of perishing sinners, and we can truly say, the Lord has blessed us abundantly in our feeble efforts to save sinners, and unto him be all the glory. The next day, (Saturday,) we were favored with the labors of brethren S. Jones, Bird, and Hillyard, who came unto us in the fulness of the blessing of the gospel of Christ, and excited us much in the behalf of sinners. This meeting was protracted until last Thursday, which was seven days; during which time we also had the labors of brethren R. A. Christian and Evans, whose preaching was in the power and demonstration of the Spirit. During the meeting 18 or 20 professed to find the Lord precious to them as a Saviour. And yesterday, (Sunday,) a large assemblage of persons met at a place where there was "much water," and I had the most unspeakable pleasure of baptizing thirty obedient disciples, twenty-two white and eight colored. There is yet a deep feeling among our hearers, many are yet seeking for an interest in the blood of Christ, and asking what they shall do to be saved? Oh! may they soon find comfort in believing on Jesus Christ; and, in obeying his gospel, may they go on their way rejoicing.

EDWARD S. AMORY.

INFANT BAPTISM CONDEMNED IN A COURT OF LAW.—Benedict, in his history of the Baptists, relates that, about the middle of the eighteenth century, a Baptist of New Jersey, by the name of Robert Calver, published an advertisement in a newspaper, offering twenty dollars reward to any one who would produce a text of scripture proving infant baptism. The Rev Samuel Harker, a distinguished Peto-baptist, took him up, and carried a text to the advertiser.—Calver would not allow that infant baptism was in it; and Harker sued him for the reward. But it appears that the court was of Calver's mind, for Harker was cast, and had the costs to pay.—Subsequently, Mr. Calver offered a reward of forty dollars for such a text; but the defeat of Mr. Harker becoming notorious, no one offered to take him up.

This is the only instance on record where infant baptism was condemned in a court of law, although we have no doubt that a similar decision could be obtained in any court in the country; for the intelligent among the Peto-baptists all admit that there is no express authority for infant baptism in the Bible. All that they contend for is, that it may be fairly deduced from many texts; and even this deduction is founded upon (at least so it appears to us) the most farfetched and disjointed of all analogical reasoning.—*Baptist Banner.*

## COMMUNICATIONS.

For the Christian Secretary.

## ASSOCIATION IN FAIRFIELD COUNTY.

It has been in contemplation for about two years to form an Association, designed to include the Baptist Churches, located within the limits of Fairfield County. At a meeting of the Pastors of the churches, held in Bridgeport, in January last, the following resolutions were passed.

*Resolved, 1.* To recommend to the churches under our care to take immediate measures for the formation of an association, to include among its members the Baptist churches located within the county of Fairfield, Conn.

*Resolved, 2.* To recommend to the churches located within the county, to send delegates, to deliberate upon the propriety of forming the proposed Association, to sit in Weston, Feb. 20th, 1838.

In accordance with these recommendations, all the churches, nine in number, appointed 24 delegates. The delegates met in Weston, in February last.

A council was organized by the choice of Br. Wm. Dennison, Moderator, and Br. J. W. Eaton, Clerk. The Council, after hearing a statement of the views and feelings of the several churches, made by their respective delegates, upon the expediency of forming the proposed Association, and after fervent prayer for divine guidance, and mutual deliberation, passed unanimously the following resolutions.

*Resolved, 1.* That an Association, including among its members the Baptist churches located within the county of Fairfield, be formed on gospel principles.

*Resolved, 2.* That the several churches be requested to send delegates to sit in Weston, on the third Tuesday in October next, at 2 o'clock, A. M. invested with the power to form the proposed Association.

Conformable to these resolutions, the Baptist church in Stamford has already asked and received its dismission from the New York Association, to unite in the contemplated Association;—the several churches in the county connected with the Union Association will ask and probably obtain their dismission for the same purpose the present week; while the other churches have resolved to ask their dismission from the New Haven Association at its next session.

Several reasons have induced the churches to adopt these measures. Two flourishing churches in thickly inhabited places, have been organized in the county during the past year. Two other churches, which had been nearly ruined by various causes, have been revived and are now supplied with pastors, who break unto them the bread of life. A branch church connected with the church in Weston, has been constituted in White Hill, (a part of Huntington,) composed of 30 or 40 members. They are favored with the labors of a stated pastor, Br. Alva Gregory. In addition to this, most of the churches in the county have been much blessed, so that our strength as well as our numbers has been greatly increased.

Again. Five of the churches are connected with the Union Association, which generally meets in New York State—four belong to the New Haven Association, which very seldom meets within the limits of the county, and one was a member of the New York Association, which holds its sessions either in New York City, or in New Jersey; so that these Associations exert little or no influence in this region. By this arrangement, however, the attention of the churches

was turned away from their appropriate field of labor. They left it to be occupied by others. These Associations are so large, that they have seldom received invitations to meet in this county. The churches, being feeble, could not entertain them. The expense of sending delegates, which the churches felt it to be their duty to defray, unless it was voluntarily borne by others, prevented them from appointing them. The time, necessary to go so far to the meetings of the Association, prevented the delegates from attending, when appointed.

Furthermore, it was believed, that should an Association be formed, composed of the churches located within this county, a deep interest would be felt by the members of these churches in its meetings, so that it would be vigorously sustained;—being small, it could be entertained by our smallest churches, in which case it would exert an extensive influence where it is most needed. Its meetings, which would be at no great distance from any of the churches, would be attended not only by delegates, but by other members in the neighborhood. Thus an interest would be awakened in the churches in each other's welfare, and in the state of the Baptist cause throughout the country. Influenced by these reasons, we look upon the formation of the proposed Association, as an important means of increasing both our unity and our strength. From this time we hope there will be maintained a united, vigorous, and well directed effort to spread the truth, the whole truth, and nothing but the truth, throughout this whole region. May the Spirit, that now animates the churches, not cease until South Western Connecticut shall be baptized in light and love,—until she shall be able as well as willing, to do her part in the evangelization of the world.

Do these churches realize what is required of them in the circumstances under which they are placed? My dear brethren, be entreated not to leave the cause you love, to take care of itself. It has many enemies. It needs warm supporters. No cause has ever triumphed without faithful, persevering advocates,—without bright and shining ornaments. The eyes of the Saviour are upon you,—your brethren will expect much from you now that you are about to take this step.

J. W. E. Clerk of the Council.

For the Christian Secretary.

New Haven, Sept. 5, 1838.

DEAR SIR.—If you think the following worth your trouble, you will be so kind as to publish it in your paper.

Having accepted an invitation and visited Bridgeport on Wednesday, 29th Aug. with the Sabbath School, Bible Class, and Choir, of the Baptist Church of this city—it is not only due to the interests of that large and respectable body, but is my privilege to give some account of the pleasant excursion. Ample provisions having been made, at a quarter past 12 o'clock their church-bell rang as a signal for assembling. In a few minutes their large audience-room was more than half filled with a sprightly congregation of young men, women, and children, among whom were mingled many respectable citizens, such as merchants, physicians, and clergymen of other congregations, who, under the direction of the committee of arrangements were soon orderly arranged, and the procession, consisting of about four hundred persons, with a suitable banner, moved through Chapel, Olive, and Wooster streets, to the large and splendid "team boat," "New Haven," which was ready to receive them. In a few minutes we were in motion, while the choir with vocal and ample instrumental music, cheered the whole scene with a sacred anthem. The day was fine, the cloudless sun was deprived of its scorching summer rays, and the atmosphere of her autumnal chills. And passing on at the rate of sixteen miles an hour, we saw in quick succession the pleasant grove, the verdant field, and the tasteful dwellings, which bested the shore of our proud waters, till at length we caught a view of the lofty spires of Bridgeport. As we came to the landing, the church-bell commenced her notes of hearty welcome. The Pastor and Committee of the Bridgeport Church were soon introduced to the Clergymen and Committee from New Haven, and with a silent orderly movement, the whole procession passed to the Baptist meeting house. Here we found the Baptist Sabbath School waiting to receive us, which together with our company filled their large house in every part. The Rev. Mr. Roberts opened the services by reading an appropriate hymn, which was sung by the choir of both churches—prayer was offered by the Rev. Mr. Cookson, of Middletown, and after an Anthem had been sung, we listened to a learned and interesting address by the Rev. Mr. Eaton, on the origin and effects of Sabbath Schools, which was followed after singing by an able address, on the design of Sabbath Schools, from Rev. L. A. Sawyer, of New Haven. The Rev. Mr. Roberts followed with a few suitable remarks on the necessity of appropriate means to advance the Sabbath School interests, especially insisting on that of parental influence; and closing his remarks by returning thanks in behalf of the New Haven Sabbath School and visitors, for the courtesy and christian kindness of the Bridgeport friends; when after singing and benediction, we had a recess of about fifteen minutes, while we partook of some refreshments provided by the Bridgeport Church. After this we reorganized, and under the cheering peals of the church and steamboat bells, and accompanied by Mr. Eaton's Sabbath School, and the numerous concourse which had by this time collected, we moved in procession to the Boat. At about 6 o'clock P. M. we took an affectionate leave for home, and with religious conversation and sacred music to gladden and solemnize our hearts, we glided over the bosom of the deep toward our common home, and reached New Haven in the evening.

On reviewing the whole, I am satisfied that such christian visits are not only pleasant, but useful. They present to the mind fresh views of the grandeur and goodness of the Sovereign of the universe, they give a pleasant opportunity for forming christian acquaintance and strengthening christian union, which we were glad to see improved by the Rev. Peto-baptist and Baptist Clergymen of this city, in their kind and brotherly intercourse with other. They tend to benefit the young who witness such friendly interchange of sentiments, and they demonstrate the controlling influence of the christian religion, in keeping so large a company (especially of the young,) in perfect sobriety, order, and harmony, while in the absence of this principle, the reverse of all this is too frequently manifest.

A FRIEND.

We are informed that the Baptist Church and Society at Chickopee Falls, Springfield, Ms. have invited Br. R. F. Ellis, of the late Senior Class at Newton, to become their pastor, and that he had accepted.

## CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 14, 1838.

The following extract of a letter from Sister Vinton to sister Linsley, dated Newville, (Burmah) March 6th, 1838, will be read with interest by the friends of Missions.

DEAR SISTER LINSLEY.—In coming down from Boothah, a christian village on the Altaran, a branch of the Sal wen, to come to this place, situated on the Dogaing, another branch of the Sal wen, I called a few days at Maulmein for medical advice; and to my great joy while there the new Missionaries arrived and brought letters, periodicals, books, and presents from America. But I am aware that you can hardly understand that "joy" unless you have first felt yourself an "exile on a desert shore" and have been wandering for months among a degraded people, the only intercourse with whom was, to lead them to love and serve God. Surely this is a delightful employment, one I would not exchange for any thing short of the service of Heaven. But to one whose feelings of attachment to friends, home, and country, are as ardent as mine, it cannot but be delightful in the midst of these toils, to have at least once a year an interview with friends in A. although that interview when enjoyed is at least six months old. We had both of us been feeling extremely anxious about Br. Linsley's health, and frequently expressed our fears to each other that we should never see another letter in his hand writing, but that the next packet from A. might bring the sad tidings of his death. How happily disappointed! How much endeared must be the family circle! I love to think of you.

You are right, my dear sister, in saying that "the highest enjoyment an enlightened christian can possess is the conviction that he is where and doing what God would have him to be and do." And I answer in reply "this my joy therefore is fulfilled." What tho' I have bid a last adieu (at least for a time) to parents, brothers, sisters and a multitude of friends, what tho' I may no more tread my native soil, but must wander in deserts, exposed to wild beasts, to many wants, and oft times to sickness and premature death? I say what are these when "Lo I am with you" is daily verified? What tho' I labor hard and am oft times worn out with fatigue? I do not, like multitudes of friends at home, labor (apparently) in vain, and spend my strength for naught. What tho' all the comforts of civilized life may not be enjoyed while roaming the desert? Angels have daily employment and are constantly rejoicing over repenting sinners. O dear sister, could you be here at this village with me one hour, and see what God has done in this region since we came here three years since! Then there were but six pious families in this village and in the surrounding villages religion was scarcely known and as far as known, so far it was treated with contempt. The christians had preached the gospel only to be derided and rejected, 'till scarce a member was found who dared to open his mouth for God. The first season we spent about a week here and baptized six. The next year spent a fortnight, held a protracted meeting and baptized 21. This year we are spending more time, are making preparation for a season of protracted meetings to commence next Friday. Have already baptized 11, and hope to baptize again next sabbath. But what gives us the greatest joy is the evidence that God is at work in all this region. The christians are encouraged to preach and pray. Not a person comes to the village but he hears the gospel continually 'till he leaves.—Not a christian goes among the impenitent but his main business is to preach. Females and children join in the work, and God blesses their labors. The enemy of all righteousness is of course busy. The most absurd stories about us and christianity are afloat. "But we can smile at Satan's rage" when the Almighty God is on our side. What I have said with regard to this village might also be said with regard to Ko Chet Thing's village, and nearly the same with regard to Boothah. It is not so much the number that have been baptized, but the heaven that is at work in the lump that encourages us. Last rains we had an interesting boarding school at Maulmein. I presume but few females in America labored as hard as I, nor do I believe that any were happier in their labors. Thus you see dear sister that we do not beg your sympathies nor tears to be shed over our petty privations; better pleased would we be to have you join us in praising God for his goodness in assigning us to so delightful a field of labor. But although we do not request your sympathies, yet we have our wants. We do need and humbly beg your prayers. We want you should join us in this delightful employment of converting the Karens. In this you can do much, and perhaps have done much. Is not the wonderful success of the gospel among the Karens to be attributed in a great measure to the prayers of American christians? O then let them be encouraged, knowing that their prayers are not in vain. O how delightful and soul-cheering to open some of our American letters and read "you are remembered daily in our prayers." I presume that many praying souls in America at the day of Judgment will meet their spiritual children from this heathen land. Would not a few friends in Stratfield, and Bridgeport, be willing to now and then appoint a special meeting to pray down the influence of the Holy Spirit to apply those means which we are using for the conversion of souls? "All is vain without the Spirit" we daily prove. Although on opposite sides of the world, we may thus become co-workers with each other and with God. O! I love to think that I am not separated from American friends. I love to think that our separation is only in name, since christian sympathy is burning on the altar of our hearts. If we are near to the Saviour we must of course be near to one another. And soon, very soon we who sow in this desert land, and you who by your prayers insure the crop, will rejoice together.

I do sincerely thank you for your kind presents. The memoirs of your dear Sister, I have read about half through, find it interesting, but as it is my fixed and unalterable rule not to spend time in reading, or writing English, that can be spent for the benefit of the heathen, you will of course excuse me for not perusing it sooner. Missionaries have great need of such a rule as this, or the temptations when a ship from A. arrives, to read and answer letters, peruse periodicals, &c. &c. would lead to the almost entire neglect of the heathen, for perhaps a week, or fortnight. I am now answering as many letters as I can, but much of it is done in the hours appropriated to sleep, and the rest is done in the boat while travelling from place to place. And what cannot get an-

swered in this way, must remain unanswered. Our motto is, first the cause of Christ and perishing souls, then Friends. I know you will therefore accept these hasty thoughts thrown together at random, and wait till "on some green and flowery mount, our weary souls shall sit," for a fuller and more correct interchange of feeling. The cloth you sent, I shall use in my school next rains, as I much need it for young men's Ingas. As for ourselves, our wants are few and mostly supplied, as far as can be, by our relatives.

But none of you could give us a loaf of bread, or a quart of milk, or butter, or cheese, in the jungle. We therefore make up our minds to be content whether full or hungry. We assure you we have enough of such provisions as we can get here, and as much of it is provided by our dear Karen christians it seems to us very sweet. I have written Sisters Nichols and Sherwood, about school things, which you will probably see. We do not want things made up. Although the Karen dress I sent you is similar to those we make of calico, yet I prefer teaching them to sew. Besides they prize them more when they have labored for them. We are doing all we can to encourage habits of industry, and hope in a few years to see a people who can clothe and feed themselves and do something to support the gospel. We had a missionary meeting at Boothah, and collected about \$5 for the support of a native preacher. I think that the christians will give about \$30 this year, and more next. They are yearly improving in their habits of tilling the ground, building houses, &c. &c. Since I have been writing the above, a Tongthou man, the first of his race who has ever asked for christian baptism, has sent to Mr. V. and desires to enjoy that holy ordinance. May it not be the dawning of the gospel light to the thousands of his nation? They too have no written language, but embraced Buddhism before the Burmans. They say that they sent to Ceylon, for the "Peteget" sacred books, and when the Burmans requested to see them, they refused, and the Burmans making war upon them, subdued them, and obtained their books. But it is late, and I must now take leave of you dear Sister, although quite loth. With many thanks for your many kind wishes, I am Yours in christian Love,

C. H. VINTON.

P. S. I fear that in this letter I have given you too encouraging a view of the conversion of the heathen. I find that like all other missionaries I am accustomed to give the bright side—we tell of those converted, but say little of the hundreds that reject the gospel, or the thousands who are dying, and going to judgment without having ever heard of Christ. What are a thousand converts in Burmah, to the remaining millions, or the millions who are forever beyond our reach? We may rejoice a little, but we should pray and weep much.

FROM OUR CORRESPONDENT.

NEW HAVEN, SEPT. 11th, 1838.

MR. EDITOR:—In my last communication I gave you some account of the Anniversary at Newton. I was much gratified with the prospects of our Theological Seminary in that town. The Trustees evinced a devotion to its interests, without which on the part of its Managers, no institution can thrive. But it was more than a common interest. All seemed to feel that in the providence of God this Seminary had been entrusted to their care, and that they would spare no effort to fulfill this great obligation. I was happy also to find that the death of our beloved Knowles, instead of disheartening, tended rather to increase exertion. The seat, rendered vacant by that dark and sad providence, has not yet been filled, but I have reason to suppose that no unnecessary time will be lost. Our Brethren are determined, God helping them, to sustain, and carry forward to a still higher standard that Institution. This is the aim of its Board of Trustees and its officers. A spirit of piety pervades its teachers and students. One can hardly pass around its premises without being susceptible of the conviction that the Spirit of holiness loves there to dwell. Its beautiful walks, its convenient halls, its salubrious groves, I doubt not, have often proved to be as did Bethel to the patriarch Jacob, when he said "This is the house of God, and this the gate of heaven." That ground over which I have so often walked, was to me more hallowed than ever before. I felt that there a brother, dear to my heart from early life, and associated with many of my tenderest recollections, had made his grave. Language cannot describe the emotions of my heart as I stood by the rising mound.—May his mantle fall upon the many youth who visit that sacred retreat, and like him, may they be the chaste, the prudent, the able, and the pious ministers of Jesus.

There is almost every thing to render the Newton Theological Institution dear to our churches and the community. It is located on a most healthy spot, and in the neighborhood of nearly all that can interest the christian student. It is only about eight miles from Boston. It is furnished with able and efficient instructors, a good library, an excellent steward's department, and the course of instruction is admirably adapted to unfold the principles of the Bible. The Bible is the text book, and the only design of the institution is to render plain the doctrine it teaches, the practice it enjoins. A very respectable class, I learn, is anticipated for next year.

On Lord's day the 26th ult. I was with the people of my former charge. It was to me a day of no ordinary interest. To stand in the pulpit, after a two years absence, in which I had preached for fourteen successive years, and again address that same people, a people among whom I had sustained all the interesting and affecting relations of the christian pastor, gave rise to feelings of a peculiar character. Many I saw to whom I had administered the ordinance of baptism, and whom I had often met at the table of Christ; many who had been united by me in the marriage covenant, with interesting children sitting by their side; many heads blooming and youthful when I first knew them, bearing the marks of age and trial; many, very many with whom I had prayed in sickness and wept in death. Some whom I left in health and vigor, I saw not; their residence, I was told, was gone to death. I could not suppress my feelings, I gave vent to tears. Verily thought I, the grace of the fashion of every thing below passeth away. But in the midst of the mingled emotions which pervaded the house, for I was not alone in feeling, it was gratifying to witness the good hand of the Lord. A beloved pastor leads them to green pastures and beside the still waters. The dews of heaven descend upon them, and the pleasure of the Lord prospers in his hand. Long may they dwell in love, and union, and success.

On the 29th ult. I was present at Cambridge. A large concourse of spectators was in attendance. The exercises were generally interesting. A loss for



August 8



## POETRY.

From the Connecticut Observer.

## THE SABBATH.

The world is full of toil,  
It bids the traveller roam.  
It binds the laborer to the soil,  
The student to his to-morrow.  
The beasts of burden sigh,  
O'erladen and oppressed—  
The Sabbath lifts its banner high,  
And gives the weary rest.

The World is full of care,  
The haggard brow is wrought  
In furrows as of old despair,  
And check'd the heavenward thought,  
But with indignant grace  
The Sabbath's chastening tone,  
Drives money changers from the place  
Which God doth call his own.

The world is full of grief,  
Sorrow o'er sorrows roll,  
And the fair hope that brings relief  
Doth sometimes pierce the soul.  
The Sabbath's peaceful bound  
Bears Mercy's holy seal,  
A balm of Gilead for the wound  
That man is weak to heal.

The world is full of sin,  
A dangerous flood it rolls,  
The unwary to its breast to win,  
And whelm unstable souls.  
The Sabbath's beacon tells  
Of reefs and wrecks below,  
And warns, 'tho' gay the billow swells,  
Beneath are death and woe.

There is a world—where none  
With fruitless labor sigh,  
Where care awakes no lingering groan,  
And grief no agony:  
Where sin with fatal arts  
Hath never forg'd her chains,  
But deep-enthron'd in angel hearts,  
One endless Sabbath reigns.

L. H. S.

## EXTRAORDINARY PROVIDENCE.

Thomas Hownam, the subject of the following providence, was a very poor man, who lived in a lone house or hut upon a moor, called Barnour Moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barnour coal hill to Doddington and Wooler; or by making brooms on the heath, and selling them round the country. Yet poor, and despised as he was, in consequence of his poverty, in my forty years' acquaintance with the professing world, I have scarce met with his equal, as a man that lived near to God, or one who was favored with more evident answer to prayer. My parents then living at a village called Hanging Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew; at which he seemed to be uneasy. I then pressed to know what relief he had met with, and how? After requesting secrecy, unless I should hear it from some other quarter, (and if so, he begged I would acquaint him), he proceeded to inform me that being disappointed in receiving money for his coals the day before, he returned home in the evening, and to his pain and distress, found that there was neither bread nor meal, nor any thing to supply their place in his house; that his wife wept sore for his poor children, who were both crying for hunger—that they continued crying till they both fell asleep; that he got them to bed, and their mother with them, who likewise soon went to sleep—being worn out with the sufferings of the children, and his own tender feelings.

Being a fine moonlight night, he went out of the house to a retired spot at a little distance, to meditate on these remarkable expressions in Heb. iii. 17, 18. "Although the fig-tree shall not blossom, neither shall fruit be in the vines—the labor of the olive shall fail, and the fields shall yield no meat—the flock shall be cut off from the fold, and there shall be no herd in the stall—yet I will rejoice in the Lord, I will joy in the God of my salvation." Here he continued, as he thought, about an hour and a half, and in a sweet, serene, and composed frame of mind he returned into the house; when, by the light of the moon through the window, he perceived something upon a stool or form (for chairs they had none) before the bed; and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of our half-penny loaf. He then went to the door to look if he could see any body; and after using his voice as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing, and then awoke the children, and gave them a comfortable repast. Such was his story; but he could give me no further account.

I related this extraordinary affair to my father and mother, who heard it with astonishment, but ordered me to keep it a secret as requested,—and such it would have remained but for the following reason:

A short time after this event, I left that country: but on a visit about twelve years after, at a friend's, the conversation one evening, took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer who lived at Lowick-Highstead, which the people named Pinch-me-near, on account of the miserly wretch that dwelt there. I asked what had become of his property, as I apprehended he had never done one generous action in his life time. An elderly woman in the company said I was mistaken, for she could relate one which was somewhat curious. She said that she had lived with him as a servant or house-keeper; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a bit of bread and cheese in his pocket as usual. He came home in the evening

in a very bad humor, and went soon to bed. In about two hours after, he called up his man-servant, and ordered him to take one of the loaves, and the joint of meat, and carry them down the moor to Thomas Hownam's, and leave them there. The man did so, and finding the family asleep, he set them at the bedside and came away.

The next morning her master called her and the man-servant in, and seemed in great agitation of mind. He told them that he intended to have invited Mr. John Mool, with two or three more neighboring farmers, (who were always teasing him for his meanness) to sup with him the night before: that he would not invite them in the market-place, as he purposed to take them by surprise near home, as two or three of them passed his house; but a smart shower of rain coming on, they rode fast, and left him before he could get an opportunity; that going soon to bed, he did not rest well, fell a dreaming, and thought he saw Hownam's wife and children dying of hunger; that he awoke and put off the impression; that he dreamed the second time, and endeavored again to shake it off; but that he was altogether overcome with the nonsense the third time; that he believed the devil was in him; but that since he was so foolish as to send the meat and bread, he could not now help it,—and charged her and the man never to speak of it, or he would turn them away directly. She added that since he was dead long ago, she thought that she might relate it as a proof that he had done one generous action though he was grieved for it afterwards.

Surely this was a wonderful instance of God's special interposition in behalf of his own children,—plainly showing us that when he becomes the God of grace, he also becomes, in a peculiar manner, the God of providence to his people. The infidel or sceptic may sneer at the above account as incredible, and denounce it as a fiction got up by some fanatic or enthusiast, and, alas! the worldly-minded and formal professor of Christianity will be apt to join with the former in his ridicule; or, at any rate, may say, this is carrying the doctrine of God's particular providence rather too far; but the sincere and genuine Christian will be prompted by this affecting story to a higher and holier admiration of that gracious God and Father, who 'feedeth the young ravens when they call upon him,' and therefore can 'give bread to his people,' and supply their wants in a way which shall call forth their deepest gratitude, and add to his own glory. 'Seek ye first the kingdom of God, and his righteousness, and all other things (needful) shall be added unto you,' and 'they that fear the Lord shall not want any good thing.'—*Cottage Magazine.*

## TIME.

BY J. K. PAULING.

I saw a temple reared by the hands of man, standing with its high pinnacle in the distant plain. The streams beat upon it—the God of nature hurled his thunderbolts against it—and yet it stood firm as adamant. Revelry was in its halls,—the gay, the happy, the young and beautiful were there. I returned—and lo!—that temple was no more! Its high walls lay in scattered ruins; moss and wild grass grew rankly there; and at the midnight hour, the owl's cry added to the deep solitude. The young and gay who revelled there had passed away.

I saw a child rejoicing in his youth—the idol of his mother, and the pride of his father. I returned, and that child had become old. Trembling with the weight of years, he stood the last of his generation, a stranger amidst the desolation around him.

I saw the old oak standing in all its pride upon the mountain—the birds were carolling on the boughs—I returned, and that oak was leafless and sapless; the winds were playing their pastimes thro' its branches.

Who is this destroyer? said I to my guardian angel.

'It is TIME,' said he. 'When the morning stars sang together with joy over the new made world, he commenced his course; and when he shall have destroyed all that is beautiful of the earth—plucked the sun from his sphere, veiled the moon in blood—yea, when he shall have rolled the heavens and earth away as a scroll, then shall an angel from the throne of God come forth, and with one foot on the sea, and one on the land, lift up his hand toward heaven, and swear, by Heaven's Eternal, 'Time is, Time was, but Time shall be no longer.'

Silk.—Whenever silk becomes, as it will become one of the staple productions of our country, it will be more generally adopted in dress.—Silk, being a non-conductor of electricity, is a superior material for clothing. One of the primary causes of the languor which is felt in damp weather, is said to be the damp atmosphere robbing us of our electricity—which a medical writer calls the buoyant cordial of the body. Those, therefore, who are apt to be spiritless in damp weather, are recommended to wear silk waistcoats, drawers and stockings. Silk should be used in every possible manner by the feeble—in the lining of sleeves, cloaks, coats, coverlets, under garments, &c.—*Newark Sen.*

A minister was recovering of a dangerous illness, when one of his friends addressed him thus, 'Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength and retain your vigor of mind enough to preach as usual.' The good man answered, 'You are mistaken, my friend, for this six weeks' illness has taught me more divinity than any of my past studies and all my ten years' ministry put together.'

A SEVERE REBUKE.—Perhaps no man could so severely inflict the chastigation of reproof, as the Poet Burns. The following anecdote will illustrate this fact. One night at a tavern in Dumfries, the conversation turned on the death of a townsman, and the approaching funeral; one of the company, not celebrated for the purity of his life, said to Burns, 'I wish you would lend me your coat for the occasion, my own being rather out of repair.' 'Having myself to attend the same funeral,' answered Burns, 'I am sorry I cannot lend you my sables; but I recommend a most excellent substitute, throw your character over your shoulders—that will be the blackest coat you ever wore in your life time.'

## CHEEVERS

## LATIN ACCIDENT.

An Elementary Grammar for Beginners in the study of the Latin Language; compiled by Ezekiel Cheever, who was seventy years a teacher of Latin; and used in the schools in this country for more than a hundred and fifty years, previous to the close of the last century. Carefully revised, corrected, and stereotyped. Boston, 1838.

This Work has the following recommendation from Hon. Josiah Quincy, L. L. D., President of Harvard University.

Messrs. WILLARD BADGER AND OTHERS, GENTLEMEN.—You ask my opinion of Cheever's *Accidence*, with reference to its republication. I have little acquaintance with the elementary books which have taken its place in our schools, and mean not to be understood as speaking by way of comparison. A work which was used for more than a century, in the schools of New England, as the first elementary book for learners of the Latin language; and which held its place, in some of the most eminent of those schools, nearly, if not quite, to the end of the last century; which has passed through, at least, twenty editions in this country; which was the subject of the successive labor and improvement of a man who spent seventy years in the business of instruction, and whose fame is second to that of no schoolmaster, New England has ever produced,—requires no additional testimony to its worth or its merits. It is distinguished for simplicity, comprehensiveness, and exactness; and as a primer or first elementary book, I do not believe it is excelled by any other work, in respect of those important qualities.

Very respectfully, I am Your obedient servant,  
JOSIAH QUINCY.

Cambridge, 20th Dec., 1837.

Also, from the following gentlemen:—Benjamin Shurtleff, A. M., M. D.—Hon. Benjamin Abbott, L. L. D., Principal of Phillips Exeter Academy.—Hon. Rev. Nathaniel Taylor, D. D.—Rev. Theodorus M. Harris, D. D.—Hon. John Davis, L. L. D.—Hon. Benjamin Whitman, A. M.—Rev. Ezra Ripley, D. D.—Rev. Palmer Dyer, A. M.—Hon. Alden Bradford, A. M., S. H. S., formerly a Tutor at Harvard University,—since Secretary of the Commonwealth of Massachusetts.—Hon. Nahum Mitchell, A. M., S. H. S.—Hon. George Blake, A. M., A. S.

Dr. COTTON MATHER, in "An Historical Introduction" to his funeral sermon upon Mr. EZEKIEL CHEEVER, after learned remarks on grammarians and schoolmasters, gives the following account of his own revered preceptor:

"We generally concur in acknowledging that New England has never known a better. I am sure I have as much reason to appear for him as ever *Crito* had for his master *Socrates*. The short history of his long usefulness is to be comprised in the ensuing articles. "He was born in London many years before the birth of New England. It was January 25th, 1614. He arrived in this country in June, 1637, with the rest of those good men, who sought a peaceable secession in the American wilderness, for the pure evangelical and instituted worship of our great Redeemer, to which he kept a strict adherence all his days. He then sojourned first, a little while, part of a year, at Boston; so that at Boston he both commenced and concluded his American race. His holy life was a married life. He died in Boston, August 21st, 1708, in the ninety-fourth year of his age; after he had been a skilful, painful, faithful schoolmaster for seventy years; and had the singular favor of Heaven, that though he had usefully spent his life among children, yet he had not become twice a child, but held his abilities, with his usefulness, in an unusual degree, to the very last."

In the *SERMON*, Dr. Mather says, "It was noted, that when scholars came to be admitted into the College, they who came from the *Cheeverian* education, were generally the most unexceptionable. He flourished so long in the great work of bringing our sons to men, that it gave him an opportunity to send forth many *Bezae* and *Aholiab* for the service of the tabernacle, and men fitted for all good employments. He that was my master seven and thirty years ago, was a master to many of my betters no less than seventy years ago; so long ago, that I must even mention my father's tutor for one of them."

"He lived as a master the term which has been, for above three thousand years, assigned for the life of man; he continued to the ninety-fourth year of his age,—his intellectual force as little abated as his natural."

In a poetical "Essay" on his memory, Dr. M. ascribes the learning of New England to him and to Corlet, another eminent schoolmaster, who taught the grammar school in Cambridge for many years, and who is celebrated in the *Magnalia*:

"'Tis Corlet's pains, and Cheever's, we must own,  
That thus New England, art not Scythia grown."

The above work may be had Wholesale and Retail of the subscribers.—Sole agents for Connecticut.

CANFIELD &amp; ROBINS.

JUST RECEIVED AND FOR SALE BY  
CANFIELD & ROBINS,  
A Large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.

Those desirous of purchasing will call. All orders from the country shall receive prompt attention.  
Reasons, JUST RECEIVED, NEW BOOKS.  
Ticknor's Medical Philosophy.  
Tindale's New Testament.  
The Mother in her Family, by Dr. Alcott.  
Biblical Analysis or Topical arrangement of the Scriptures.  
Clark's Lectures to Young People.  
July 13.

## NEW BOOKS.

POETRY of Travelling, by Mrs. Gilman.  
Coleridge's Poetical Works, in three vols.  
Henry Head, by Jacob Abbot.  
Devotions at Home.  
Language of Flowers.  
Book of Flowers.  
Basket of Flowers.  
Gardner's Music of Nature.  
Young Ladies' Library, in six vols.  
Young Husband's Book.  
Young Wife's do.  
Cunningham's Life and Works of Burns, in 4 vols.  
Just received and for sale by  
CANFIELD & ROBINS,  
August 10.

New-England Sabbath School Union,  
Question Book, Vol. 1st.  
SECOND EDITION.

SO great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1.50 per dozen.

Hartford, July 20, 1838.

Pensions to Widows.  
The provisions of the Pension Law, in favor of Widows of Revolutionary Officers and Soldiers, having been extended so as to include all those Widows who were married previous to the 1st of January, 1794, to men who had served as much as six months in the Revolutionary War. The subscriber offers his services to such as may wish for them in preparing and presenting their claims. And as he has the pay Rolls of many companies, some of which cannot be found any where else, his services under these advantages he believes have been found useful; any communications for him, sent to the Probate Office, the Pension Office, the Comptroller's in Hartford, or to his own office at East Windsor Hill, will be promptly attended to.

JESSE CHARLTON.  
East Windsor Hill, July 26, 1838.

READ  
the following interesting and astonishing Facts!!

THE following are amongst upwards of TWENTY FIVE THOUSAND CURES performed in ONE YEAR by the use of Dr. W. EVANS' Medicines.  
Principal Office is at 100 Chatham street, N. Y. where the Doctor may be consulted personally, or by letter (Post Paid) from any part of the United States, &c. Persons requiring Medicine and Advice, must enclose a Bank Note, or Order.

## ON LOW SPIRITS.

Low Spirits is a certain state of the mind, accompanied by Indigestion, wherein the greatest evils are apprehended upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen, technically called Hypochondria, which are situated on the right or left side of that cavity, whence comes the name—Hypochondriasis.

SYMPTOMS.—The common corporeal symptoms are, flatulency in the stomach or bowels, acid eructations, costiveness, spasmodic pains, giddiness, dimness of sight, palpitations, and often an utter inability of fixing the attention upon any subject of importance, or engaging in any thing that demands vigor or courage, or engaging in any thing that becomes irritable, thoughtful, desponding, melancholy, and dejected, accompanied with a total derangement of the nervous system. The mental feelings, and peculiar train of ideas that haunt the imagination and overwhelm the judgment, exhibit an infinite diversity. The wisest and best of men are as open to this affliction as the weak.

CAUSES.—A sedentary life of any kind, especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse, or exercise, a dissolute habit, great excess in eating and drinking, the immoderate use of mercury, violent purgatives, the suppression of some habitual discharge, (as the obstruction of the menses,) or long continued exertion; relaxation or debility of one or more important organs within the abdomen, is a frequent cause.

TREATMENT.—The principal objects of treatment are, to remove indigestion, to strengthen the body, and to enliven the spirits, which may be promoted by Exercise, early hours, Regular Meals, and Pleasant Conversation. The bowels, (if constive,) being carefully regulated by the occasional use of a mild aperient. We know of nothing better calculated to obtain this end, than Dr. W. EVANS' APERIENT PILLS—being mild and certain in their operation. The bowels (being once cleansed, his inextinguishable CHAMOMILE PILLS,) which are tonic, anodyne, and anti-spasmodic, are an infallible remedy, and without dispute have proved a great blessing to the numerous public. Some physicians have recommended a free use of mercury, but it should not be resorted to; as in many cases it will greatly aggravate the symptoms.

To James Dickson, 36 Cornhill, Boston,  
Agent for the sale of Dr. Wm. Evans' Chamomile Pills.  
Lowell, Nov. 15, 1836.

Dear Sir—Knowing by experience that every reference that the afflicted receive of the beneficial results of medicine, I cheerfully offer mine to the public, in behalf of Dr. Wm. Evans' Chamomile Pills. I have been afflicted for the last ten years, with distress in the head and chest; often so bad as to deprive me of sleep for four nights in succession, but have never found relief by any of my friends' prescriptions, until my wife saw the advertisements in the paper; when she persuaded me to send for some, which I did, and obtained two boxes and bottles, which resulted in almost completely restoring me to health, although I have not yet entirely finished them. Should you consider this any benefit to yourself, or the public, you have my cheerful permission to publish it.

Yours &c. respectfully,  
THOMAS K. GOODHUE, Central St.

ASTHMA, THREE YEARS' STANDING.—Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms.—Great languor, flatulency, disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach, drowsiness, great debility and deficiency of nervous energy. Mr. R. Monroe gave up every thought of recovery, and dire despondency sat on the countenance of every person interested in his existence or happiness, till I accidentally noticed in a public paper some cures effected by Dr. W. EVANS' MEDICINE in his complaint, which induced him to purchase a package of the PILLS, which resulted in completely removing every symptom of his disease. He wishes to say his motive for this declaration is to those afflicted with the same, or any symptoms similar to those from which he is happily restored, may likewise receive the same inestimable benefit.

LIVER COMPLAINT, TEN YEARS STANDING.—Mrs. HANNAH BROWNE, wife of Joseph Browne, North Sixth st. near Second st., Williamsburgh, afflicted for the last ten years with the Liver Complaint, completely restored to health through the treatment of Dr. W. EVANS.

Symptoms.—Halting constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of the menses, pain in the right side, could not lie on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement in the functions of the liver.

Mrs. Browne was attended by three of the first physicians but received but little relief from their medicine, till Mr. Brown procured some of Dr. Wm. Evans' invaluable preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to intimate.

JOSEPH BROWNE.  
City and County of New York, ss.

Joseph Browne, of Williamsburgh, Long Island, being duly sworn, did depose and say that the facts as set forth in the within statement, to which he has subscribed his name, are just and true.

JOSEPH BROWNE.  
Husband of the said Hannah Browne.

Sworn before me, this 4th day of January, 1837.  
PETER PINKING, Com. of Deeds.

REMARKABLE CASE OF ACUTE RHEUMATISM, with an Affection of the LUNGS—cured under the treatment of Dr. W. EVANS, 100 Chatham street, New York. Mr. Benjamin S. Jarvis, 13 Centre st. Newark, N.J. afflicted for four years with severe pains in all his joints, which were always increased on the slightest motion, the tongue preserved a steady whiteness; loss of appetite, dizziness in his head, the bowels commonly very constive, the urine high colored, and often profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing, with sense of tightness across the chest, likewise a great want of due energy in the nervous system.

The above symptoms were entirely removed, and a perfect cure effected, by Dr. Wm. Evans.

CITY OF NEW YORK, ss.  
Benjamin S. Jarvis being duly sworn, doth depose and say, that the facts stated in the above certificate, subscribed by him, are in all respects true.

BENJ. S. JARVIS.  
Sworn before me, this 25th of November, 1836.

WILLIAM SAUL, Notary Public,  
96 Nassau street.

Dr. Wm. EVANS' OFFICE, No 100 Chatham st. where he can be consulted at all times.

PRINCIPAL OFFICES FOR THE SALE OF

DR. W. EVANS' Chamomile and Aperient Pills.

NEW YORK—100 Chatham street.

PHILADELPHIA—19 North Eighth street.

BOSTON—36 Cornhill.

THIS VALUABLE MEDICINE is to be had of the following Agents:

JAMES B. GILMAN, Druggist, No. 201 Main street Hartford; HUGHES & HALL, Middletown; JOHN A. WEED, Norwalk; DAVID MITCHELL, Church street, New Haven; WM. S. WOOD, Stamford; J. W. TAY, LOR, Westport; N. S. WORDEN, Bridgeport; IRA N. YALE, Meriden; JOSIAH EDWARDS, Berlin.  
May 18.

## NEW BOOKS.

PRIZE essay on Religious Dissensions—their causes and cure—by Rev. Pharcellus Church, author of *Philosophy of Benevolence*.  
Ripley's Notes on the Gospels, 1st. and 2d. vols.  
Bronson's examination of "Fowler on Baptism."  
Judd's Reply to "Stuart on Christian Baptism."  
Celestial Secretary—by Thomas Dick, L. L. D.  
Lockhart's Life of W. Scott, 6 vols.  
Yankee Notions, with illustrations—by D. C. Johnston.

Also:  
A general assortment of School, Theological and Miscellaneous Books.

CANFIELD & ROBINS.

March 23.

## NEW SPRING GOODS.

JOHN OLMSTED & CO.

Are now opening their full Spring supply of DRY GOODS, purchased during the last three weeks mostly at Auction, for cash, which will enable them to sell as cheap as any other establishment in the city. Among the Goods now opening, are

100 Pieces French Calicoes; Jaconets and Muslins, entire new designs and very handsome spring patterns; mourning and 2d mourning do. 50 pieces rich printed Chalcys; Mouslin de Laine; Florine Silks; plain and printed mourning Chalcys fine Bombazines.

200 pieces figured and plain, jet and blue black, and colored Silks and Rep's., in great variety, probably the best assortment ever offered in this city.

30 Brocha Shawls, in fawn, drab, brown, salmon, black and white centers, some very high cost; Linen Cambric Hdk's. in plain, printed borders and printed centers; Scarfs, Fancy Hdk's. and Shawls, in every variety; complete assortment of Lace Goods, Swiss Muslins, Hosiery, Gloves, zephyr worsted Cravats, &c.

A full assortment of Broadcloths, Cassimeres, Satinets, Vestings; a great variety of Goods for Men and Boy's summer clothing; Italian Cravats, Umbrellas, Waltheim and other domestic Cottons; Shirts, and fine Linens of superior fabric.

In their Carpet Room may be found a large assortment of CARPETINGS, and Carpet Goods of every description, new and elegant patterns, at reduced prices, together with every variety of Furniture Dry Goods and House-Keeping articles, at the lowest prices.

March 23.

## HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	John Allyn,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.	Junius S. Morgan,
Albert Day,	Ezra White, Jr.
John D. Russ,	Eliphalet Terry, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

## PROTECTION

Insurance Company.

Office south side of State-street, 20 rods East of the State House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or amply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE

David F. Robinson,	Hezekiah King,
Wm. W. Ellsworth,	Asahel Saunders,
Henry Hudson,	S. B. Grant,
Thomas C. Perkins,	Henry Waterman,
Charles H. Northam,	Joshua P. Burnham,
Ebenezer Flower,	Francis Parsons,
Alexander H. Pomeroy,	Jeremiah Brown,
Philip Ripley,	Lemuel Humphrey,
William Kellogg,	B. W. Green,
James M. Bangs,	George B. Bergh,
Edmund G. Howe,	Chas. H. Brainard,
Thomas Belknap,	Morris Earle.

DAVID F. ROBINSON, Pres't.

JAMES M. GOODWIN, Sec'y.

March 23, 1838.

## ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etina Building, next west of Treat's Exchange Coffee House State street, Hartford, where a constant attendance is given for the accommodation of the public.